I understand Intellectually; BUT—

When at the end of a long discourse-cum-dialogue during which Shri Maharaj has repeatedly brought his listeners to the basic point in his teaching—that the Conscious Presence—I AM—is the original concept on which everything else APPEARS and that this concept itself, as such, is only an illusion—Shri Maharaj sometimes asks a question: Have you understood what I am trying to say? This question is addressed, more often than not, generally to the listeners, and occasionally to a specific person who has taken the prominent part in the dialogue during the session. The usual, and almost inevitable, answer is: Yes I have understood your words intellectually, but..... Shri Maharaj, when he hears this answer, smiles wearily perhaps because he is amused by the fact that the person says he has understood, and in the same breath, makes a comment that is a confession that he what he has heard has not been understood. So, Shri Maharaj asks: Who says what you have just said? patiently Shri Maharaj continues, During the talk this morning, I told you:

a) that this knowledge 'I Am' is the only 'capital' a sentient being has—indeed, without it a sentient being would not have any sentience;

b) that when this I-Am-ness is not there, there is no body, no world outside, and no "God"; indeed a speak of this consciousness contains the entire universe;

c) but, nevertheless, the consciousness cannot exist without the body, and the existence of the body being temporal, consciousness is also temporal;

d) finally, if the consciousness is time-bound and is not eternal, any knowledge that is acquired through the aid of consciousness is also not TRUTH and is, therefore, ultimately to be thrown away, or, as a said, to be offered to Brahma as oblation—Brahma being consciousness, beingness, I-am-ness or Ishwara or God or whatever name you give to that because of which you sense your presence or existence. When I told you this, instead of accepting it

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in all seriousness, you thought I was being flippant, and most of you ~~all~~ ~~gave~~ laughed in appreciation.

One morning, when this whole procedure had been gone through, Shri Maharaj mentioned, or perhaps, someone drew Shri Maharaj's attention to one young ~~man~~ blind man who ~~was~~ attended Shri Maharaj's talks only twice — once in the morning, and again the same evening, and went away quite "liberated".

When Shri Maharaj asked him whether he had understood, he said, confidently, "yes". # When Shri Maharaj asked him what he had understood, he sat with ~~his eyes closed~~ quietly for a few moments, and then fluently gave the following answer:

a) Shri Maharaj, I ~~cannot~~ do not have words to express my feelings of gratitude to you for making the whole picture so very clear, so simply, and so quickly;

b) You asked me to remember what I was before I had this knowledge. I am together with the body i.e. before I was "born";

c) You told me that this body-cum-consciousness has come upon me without my knowledge and concurrence — therefore 'I' have never been born;

d) this body-cum-consciousness is time-bound and when it disappears after its allotted span, I shall be back in my original state which is always present.

e) 'I' am therefore unlike the consciousness nor certainly the physical construct which houses this consciousness.

f) finally I understand that there is only I — neither 'He' nor 'Mine' nor 'You' — only THAT Which is. There is no bondage other than the concept of an entity 'He' and 'Mine' and if there is no entity, there is no question of bondage.

Shri Maharaj looked ~~at him~~ gave him full of understanding and love. He asked the young lad: and now what will you be doing? The answer was: Shri Maharaj, I have understood you truly. "I" will be doing nothing. Life will go on. He paid his respects with great sincerity and left.